ERIC Document Resume	See Instruction Sheet	DATE OF RESUME 8/12/65	DATE RECEIVED 8/9/65

A. PUBLICATION DATA

1. ERIC NUMBER	2. ORIGINATOR CONTROL NO(S).	3. IDENTIFICATION NO.
ED001977	N.A.	N.A.

DO NOT WRITE IN SPACE BELOW

4. AUTHOR(S): Lane, Howard

5. TITLE OF DOCUMENT ABSTRACTED: Shall Children, Too, Be Free

6. PUBLICATION TITLE: Freedom Pamphlet

7. EDITOR(S): Oscar Cohen and Oscar Tarcov

9. PUBLISHER OR SOURCE: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue New York, New York

8. PLACE OF ORIGIN: San Francisco State College, San Francisco 27, California

CITY, STATE

TELE. EXT.

INST/LOC CODE

10. VOL.	11. PAGES	12. MO./YR.	13. TOTAL PP.
N.A.	N.A.	1959	32

MICROFILM COPY AVAILABLE YES ☒ NO ☐

COPYRIGHT GRANTED YES ☒ NO ☐

COPYRIGHT RELEASE FILED YES ☒ NO ☐

TYPE OF REPORT
PROPOSAL ☐
IN-PROGRESS ☐
FINAL ☐
FOLLOW-UP ☐

OTHER ERIC REFERENCES:

ERIC SATELLITE CODE

B. INDEXING DATA

14. SUBJECT AREA

15. TYPE OF ENDEAVOR: Report

16. INDEXING TERMS (6-12)

parent responsibility	mental health			
rearing children	personality traits			
child development	individual needs			
children's freedom	self-image			

17. ABSTRACT (MAX. 250 WORDS)

Defects in the functioning of the personality can develop in children. To keep his spirit nourished, the child needs affection, friendship, freedom, faith, and challenge from his parents. Self-respect is another quality which should be developed in children as an essential part of their good mental health. Providing work experiences around the house is one of the best ways to make the child feel like a useful member of the family. Also the child needs to get outside of the home and engage in fun-filled, zestful experiences that help build sound physical and emotional well-being. In providing such outdoor activities, parents will contribute much more to their child's growth than by offering the synthetic fun of TV, movies, comic books, or spectator sports.

In order to teach their children and to help themselves, parents need to acquire three qualities of personality. First, adults need to become more altruistic through a desire to understand how other people feel and to sense how they are getting along. The second goal is for parents to become more moral. A mature morality is characterized by an active sense of responsibility for the well-being and good-feeling of others as well as for onself. Finally, citizens should strive to be more intelligent in the sense that they are able to conceive purposes, to plan work toward attaining purposes, and to foresee possible outcomes of endeavor.

ERIC No.

18. SOURCE OF ABSTRACT

C. FUNDING DATA

19. SUPPORTING ORGANIZATION	20. DIVISION OR DEPT.	21. CONTRACT NO / PROJECT NO.
	22. TOTAL COST OF PROJECT	
	23. DURATION OR PROJECT	U.S. Department of Health, Education, and Welfare Office of Education

GUIDELINES: CLASSROOM
INTERGROUP EDUCATION PRACTICES

ED 019977

• FREEDOM PAMPHLETS •

SHALL CHILDREN, TOO, BE FREE?

by

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Office of Education-EEOP
Research and Materials Branch

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Second Edition

by

HOWARD A. LANE

Office of Education-EEOP
Research and Materials Branch

This pamphlet in the Freedom Series was prepared by the American Education Fellowship, under the direction of Dr. Theodore Brameld, Professor of Educational Philosophy, New York University, and Vice-President, American Education Fellowship.

Printed in the United States of America

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ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Freedom Pamphlets are published by the Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y.

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Dr. Howard A. Lane, professor of education at San Francisco State College, was formerly professor of early childhood and elementary education at the New York University School of Education. Previously, he was professor of educational psychology at Wayne University and psychologist for the Detroit Police Department.

Dr. Lane has specialized in the social and educational backgrounds of delinquent youth and for two years combined a study of delinquency with the training of police recruits in Detroit.

A native of LeRoy, Kansas, he studied at the Kansas State Teachers College in Emporia and holds the master's degree from the University of Kansas and the doctorate from Northwestern University. He has taught in the high schools of Douglass, Kansas and Tulsa, Oklahoma and was superintendent of schools at Highland, Kansas. From 1931 to 1944 he was a member of the faculty of Northwestern University.

Dr. Lane has served as consultant on the improvement of student teaching for the American Council on Education and reorganized the social science department of Hampton Institute.

He was executive secretary of the Detroit Mayor's Committee on Problems of Youth; secretary of the Michigan Welfare Commission's Committee on Detention Homes; consultant to the Michigan Juvenile Commission; chairman of the Committee on Juvenile Protection of the Michigan Congress of Parents and Teachers, and a member of the board of governors of the National Nursery School Association.

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A DECLARATION OF MAN'S ABILITY TO BE FREE

Office of Education-EEOP
Research and Materials Branch

We Learn to Be Free

Age is not mentioned in the Declaration of Independence, the Bill of Rights, the Four Freedoms. Mankind has now fought almost constantly for two centuries to establish the freedom of the common man. As yet, the adult world seems loath to grant liberty and freedom to its children. Freedom, say grown-ups, is something *they* possess and may therefore *give* to children.

Freedom is a state of being, a kind of living, for which mankind peculiarly is made. His tremendous brain with its infinite capacity for development makes it possible for him to think freely, to plan, to predict, to use tools and experience and cooperation in determining what he shall do in accomplishing his purposes. He is able to exercise choice, to be captain of his own soul. As an infant he is the most helpless, dependent of creatures. He has to *learn* to be free.

Some Principles of Human Development

Noah's babies were just like ours. Yet, as they grew up they couldn't define democracy; they couldn't read; they didn't watch TV; nor play baseball. They must have been better sailors than most of our boys, and are said to have been skilled at caring for a vast variety of animals. Our children differ from them largely, and probably only, because they grow in a different culture.

It is not natural to be "human." Behavior that distinguishes humans from other creatures is learned. Man is a social product; he is a social being. Only a monstrosity can result from the develop-

ment of human offspring without human association. Children assume the dominant habits, language, tools, beliefs, morals, values, aspirations, fears, superstitions, hates of the people among whom they grow.

We now know that man's nervous system is developed and shaped through the stimulation and nurture of his experience. A child who grows in squalor and meanness seldom becomes a superior person; one who lives in an atmosphere of confusion and conflict rarely becomes serene and stable. The effects of early deprivation cannot be made up. At age six a little boy of our acquaintance was in love with a little girl recently arrived from France. His mother inquired, "Are you going to marry Marie when you grow up?" He replied, "I've been thinkin' about it, but I don't think I'd better. We might have a baby and I couldn't understand what it would say." We laugh, and *know* better, but commonly behave as if Bobby were right. A five year old who has grown up with people who talked with him probably can speak his native language better than can the most zealous college student who learned none of it in childhood. We observe that qualities of personality such as stolidness, sentimentality, extreme courtesy are peculiar to nationalities —so we assume them to be native qualities rather than characteristic behavior passed from one generation to another.

Aside from war, the most glaring fault of our age is the neglect of little children. Despite common knowledge of the principles stated above, many communities feel quite virtuous in allowing the quality of experience of young children to depend entirely upon the whims and economic fortunes of their parents. After the basic qualities of a child's personality are well-established and the design of the development of his nervous system is definitely set, we force his attendance at school. Even then, communities appear to regard early childhood to be of slight importance. They seek to alleviate the effects of earlier neglects of school and family with tremendous high schools, guidance workers, clinics, sanitariums, and reformatories.

Children learn the lives they lead. If we would grow children according to any pattern we must provide for them circumstances for living that coincide with that pattern. A society that would rear good children must provide facilities and conditions for the wholesome development of all its children. A good family does not produce bad children; a school cannot be considered good if its

children are dull, unhappy, incompetent, bad; a good neighborhood does not produce mean, neurotic, delinquent children. When a community or a nation proclaims, as so many have done of late, "We have a large amount of juvenile delinquency," it is confessing, "We maintain bad conditions for the development of our children."

We confidently insist that the increasing amount of delinquency, neurotic behavior, group antagonism are after-effects of the neglect of little children. "By their fruits shall ye know them."

PERSONALITIES, TOO, CAN BE MALNOURISHED

Lacking needed amounts and kinds of food, a child's body grows crookedly. Some children become too fat; some have bad teeth; others have crooked, weak bones. The effects of malnutrition of the body vary from person to person; all of the effects are imperfections in the body's functions. Man lives not by bread alone. His personality, spirit, soul, or psyche (whatever the reader's background requires that "humanness" be called) must also be nourished. Lacking the nutriments he needs, the human grows crookedly. The effects of deprivation of the spirit vary from person to person; all are defects in the functioning of the personality. As is true with physical weakness, these defects impose attendant burdens upon friends, and relatives, and the world.

Recognizing them as figures of speech rather than concrete realities, we presume to describe three types of crookedness in human development which result from deprivation of human needs; the dull personality, the neurotic personality, the aggressive personality.

Spiritual Rickets

The most common adjustment to frustration is to be dull. Much dullness is learned. It may result simply from lack of soil and sun, love and care, just as neglect of a calf or a geranium stunts *its* growth. Dullness may result, too, from pressure to do things one can't do, or doesn't want to do. In midwestern American cities, which grew through immigrations from Northern Europe, school records show that the children of these early slum-dwellers were dull pupils; their grandchildren, having breakfast and magazines in the suburbs, are above average in intelligence.

Dullness provides respectable escape from unreasonable, unwanted pressures and demands. Ordinarily men are quite dull about housekeeping; few women are smart enough to fix a flat tire. If we can't cook, we don't have to. A child who can't read, escapes doing homework.

It is likely that some citizens among us are sufficiently clear-headed to know that much of our economy depends upon having a sizeable population of dulled people, well-conditioned to accept the "fact" that they deserve no better than to do disagreeable work for small wages because they aren't smart.

The school should cease now to operate as a gigantic mental testing and dulling apparatus for the convenience of our overloaded industries and agricultural peonage. The citizen should recognize intelligence as consisting basically of an attitude toward one's self and of one's adequacy to deal with life's problems.

The Crooked Mind

The neurotic *thinks* crookedly. To the extent that he is neurotic, his attitudes and behaviors are out of touch with facts.

A dangerous neurosis of our time is crooked thinking about the significance of race. We speak of *the* Negro, although American Negroes come from more than a hundred ethnic groups. Science finds no inherent differences that function in human behavior, yet we commonly attribute inborn qualities to nationality groups. The Jewish people, for example, are a religious group with a social and cultural tradition; yet there are some who attribute certain qualities to a Jew as if he were an organism. I once saw an examination question that read: "List six queer things about the Chinese people."

Our high ethical values make it uncomfortable for us to say honestly, "The world has much disagreeable work to do. I don't want to do it. We must have some people in such circumstances that they will be available for doing it." Equal opportunity for the Negro would revolutionize the economy of the South. Adequate adjustment of dull people and old folks would ruin the North. (Who would scrub spittoons, shine shoes, shovel snow from city streets, sell newspapers, collect junk, do housework for small wages if everyone were economically independent?)

Many proponents of democracy and the "good life for all" grow 40 acres of strawberries, invest in sugar beets requiring the atten-

tion of migrant Mexicans a few days a year. These same people deplore the treatment accorded the "Latin-American citizen" who lives in the Southwestern United States. If these citizens were well-established in good jobs, living in pleasant homes, their children happily attending good schools, they would not be available to thin beets and harvest fruit.

Deeply submerged in our culture is belief in the validity of slavery. Today it isn't nice, nor legal, to own humans. Thus we indulge in crooked thinking to justify age-old practices which modern religious and mature ethical principles forbid.

The neurosis of racism has bases other than economic. One is the quest for excellence, for being best. The urge to be best is not a natural urge; it appears to be readily learned, as is devotion to coffee, alcohol, movies, and sugar. However, many families, and nearly all schools, set their children against each other to see who can be first, who can get the most, rather than who can do a good job in terms of his talents. Adults are most confusing to children. We carefully teach our children not to take the biggest piece of cake, not to interrupt, not to push ahead in line; at the same time, we urge each child to be the best reader, to work the most problems, and above all to get better school marks than his cousins!

Much is currently being written about the psychosomatic bases of illness. It appears that much physical disorder, from falling hair to ingrown toe-nails, may result from malnutrition of the spirit, from emotional deprivation or confusion. That "tired feeling" is frequently boredom rather than near-exhaustion. When we proclaim, "I'm tired," simple honesty might demand that we ask, "Tired of what?" It is good for every individual to know what circumstances make him "tired."

The writer is a school teacher, and works principally with school teachers. We commonly experience the phenomena of the four-o'clock flop and the TGIFC (Thank God, it's Friday Club). We humans are annoyed and exhausted by other humans when their behavior is not in accord with our expectations of them. I cannot take my nap when the children turn on the radio ever so softly; however, I can go to sleep listening to "The Atomic Bandit" when I have turned it on myself.

The Slugging Personality

Aggressive personalities frequently cause us the most trouble. From them emerge criminals, professional sportsmen and warriors, and toastmasters. As now constituted the world depends for leadership upon aggressives. We have also tried to control by law and morality the effects of the aggressor. It is now improper to seize the purse of one's weaker neighbor, although it is quite proper to persuade him that his neighborhood is deteriorating with undesirable residents and thus seize his house. Few schools permit big boys to confiscate the toys of little boys, but many offer baubles to little boys for being good little boys.

Patterns of respectable aggressions change from generation to generation. I can be arrested for pounding my neighbor's boy; yet I am applauded as a good father when I pound my own. Some day it may be as unlawful to beat one's child as to beat one's horse.

In song and story we have extolled the virtues of the old Germanic-type family and school in which the master was clearly recognized and passively obeyed. We admire the teacher and parent whose children are well-trained and cause no trouble. Of the inactive, insensitive child, we say, "Isn't he a good child?" Reared in the frustrating culture of these virtues, Germans committed international aggression seven times in a century, and have been suckers for several dictators. It is worthy of note that at one time we Americans particularly admired the obedience, respectfulness, discipline of the children of Germany and Japan!

I was once in a position to observe the pupils of two elementary schools as they went to and from the school. These schools were a few blocks apart, in the same types of neighborhoods. Among the children of one school, teasing, fighting, pushing and shoving prevailed. Many mothers found it necessary to pilot their little children from school to protect them from being beaten up by their second-grade elders. Children from the other school mingled in friendliness. Older children were helpful to younger ones. Wrestling and chasing were common, quarreling and fighting were rare. Later I came to know the first school as a place that abounded in child monitors, military marching, prescribed homework, competitions, all administered under the dictatorship of a principal whose chief aggressive weapon was saccharine charm.

Often it happens in families that the first-born child is the apple of numerous eyes. He is loved, admired, fed, gratified with the

attention of two or more splendid people. Then BOOM! Mother goes away and returns with an impostor. Sonny-boy loses his bed, often his room, to the baby. His place on mamma's lap is otherwise taken. "You're not a baby any more; you're a big boy." He is urged to keep his pants dry, and not to mess in his cereal because "You're not a baby" — and his parents are horrified when he takes them at their word and bounces the hammer on baby's head. Teachers inquire of naughty second-graders, "Are you big enough to be in second grade? Maybe you belong in first grade" — and then express amazement when the second-grader collects a few first-grade scalps on the way home for lunch.

* * *

The world is mortally ill of the sophomore complex — the disposition to strike those who cannot or dare not strike back. The freshman's greatest sin is to return a sophomore's blow; noisy demanding parents are most incensed at children's backtalk; the police sergeant bellows loudest at the patrolman who questions any item of his authority; the newly made lieutenant is famed for his arrogance; oppressed peoples treat each other with greatest severity; freed slaves turn first upon their liberators. When we observe the synthetic and boisterous gaiety of dwellers in overcrowded, deteriorated neighborhoods we say, "They're happier that way!" Among the most important facts of life is the fact that man tends to treat others as he is treated.

Juvenile delinquency is a result of the neglect of little children. Good communities do not often produce bad children. Every delinquent child is the creation of his parents, of neighborhoods, of a number of teachers — any one of whom might have saved him through friendly interest and attention. Delinquents are the deprived children whose crookedness is displayed in aggression. In their early years they aren't big enough to damage us, nor our property, seriously. But some smoulder slowly, and when they get big enough and daring enough to run from us, to defy us, to care for themselves, to damage our property, to injure our children, then their aggressions become intolerable.

Freedom, Too, Begins at Home

Every child needs a good home. In our culture his self-respect demands that he be able to say, "My house," "My Mom," "My Dad." Anyone who undermines a child's respect for his parents, or

the parents' respect for him is desecrating holy ground. A child needs a good home.

But, my friend, Butch, does not have a good home. His father spends his meager earnings in expressing his ill-founded judgments on the speed of horses, and on his fondness for the beer and his friends in the neighborhood tavern. His mother, ill and weary, has long since given up the struggle for fineness and decency, living dully in the soothing atmosphere of alcoholic fumes. Both parents believe it is their obligation to express the wrath of ancient Gods by beating their children. Butch's older brothers pass on to him the cruelties they have suffered.

Butch was in the "woodpecker" group for two years in the first grade; he is now two years behind in school. (His school maintains "high" standards.) He is superior to most boys of his age in size, physical skill, and the ability to cuss. The neighbors forbid their children to pal with such a nasty boy. Butch's neighborhood is systematically teaching him to be a bad boy. Soon he will be sufficiently large, and smart, and angry enough to do real harm, and the neighbors will blame and punish him for having been an apt learner, and for having exercised so little care in selecting his parents.

Of course, Butch's parents are not good parents. Nature seems to demand no human qualifications for parenthood; she is careless of whom she makes parents. But by better and better treatment of more and more children we hope and expect to grow better parents. Meanwhile we need to make sure that children are not restricted to whatever quality of living the accident of parentage provides for them. We must not resort to the anaesthetic of blaming parents alone for the personal ills of the children. Poor homes do not *cause* delinquency; both result from deeper causes. It is quite as reasonable, and much more productive, to expect a community to be ashamed of having bad children as to expect a family to be ashamed.

The current adult anger at children and their parents, the renewed demands for more discipline in school and home are the cries of frustration of a people who are wounded and shocked by war, and ill with anxiety of the predictions of further war. Wounded, shocked creatures strike out, not back. The children are ever at hand, underfoot, ready objects of attack. In modern cities

they have no place else to be. Some modern housing projects are constructed as if their residents were to be sterile.

To prate of freedom is blasphemy in any community that neglects its children; that denies to any child of the community the things he needs to grow straight; that imposes indignity upon any child, or a lack of opportunity because of the color, creed, or economic fortunes of his parents.

More than 2,400 years ago Socrates climbed to a high place in Athens and proclaimed, "Citizens of Athens. Why is it that you turn and scrape every stone to gather wealth and neglect your children to whom, one day, you must relinquish it all?" He was, of course, investigated and executed by the Un-Athenian Activities Committee of his time. His question persists.

THE VITAMINS OF PERSONALITY

What are the vitamins of personality? What circumstances make life good? Not yet do we know enough to permit any respectable authority to accept another's list of essentials of the good life. However, the study of religion, family life, recreation, anthropology and psychiatry reveals marked agreement among the specialists. The following pages offer our summary of the insights of wise men and women who have thoughtfully studied the basic needs of people. None of us finds all our needs satisfied completely in our own life. Yet, if a family, a neighborhood, a school or a nation wishes to evaluate the quality of living of its people, it will try to ascertain the extent to which these needs are supplied. It must accept responsibility for supplying them. Any social group is good and strong only to the extent that the needs of all its individuals are satisfied.

1. *Affection, friendship* — Every human being has to be liked. Nature wisely provides that adults readily learn to love the infants for whom they care. Babies can wither, and even die, for lack of love. Unhappy and neurotic were the days when scientists counseled against rocking and fondling little children. I have never encountered a delinquent child who had even one strong, decent, grown-up friend. Most delinquents have in their lives met many persons who have sought to do them good; none who displayed genuine friendliness.

Often we say to children, "A person is known by the company he keeps." What do we know about a child by the company he keeps? We know to whom he must go to find people who like and respect him as he is. Not long ago I heard a young mother charmingly recounting to her young son his pleasing qualities. When she had finished he inquired roguishly, "What! No buts?" Years ago I was privileged to hear of an allegedly "underprivileged" boy characterizing a good home as "a place where you don't have to deserve what you get."

Modern life makes the exercise of simple friendship difficult for

children. Fault-finding remains a common activity of parents and teachers. Normal, friendly relationships of children are forbidden in many schools. Older children find their friendships in gangs; modern life provides few facilities for respectable ganging. To many children it appears that neighbors care more about blue spruces, picture-book yards and the house beautiful, than about them.

No adult has a higher responsibility than to make certain that the children within the realm of his influence have interesting and dependable friends. This might be a good place to point out that even a sow takes care of her own young and, therefore, no admirable human unselfishness is displayed in caring for one's own offspring. It can reasonably be said that the ultimate in human selfishness is seeking advantage and privilege for one's own children at the expense of other children. The basic dispositions of a mature democracy are most clearly revealed in active, adult concern for the well-being of all children, everywhere.

2. *Self-respect* — The cement of mental health is self-respect. A basic concept of democracy is respect for the worth and dignity of the individual human being. The answer to the question "Aren't you ashamed of yourself?" should be "No!" No healthy person is ever ashamed of himself. The fundamental treatment of disorders of personality is the rebuilding of self-respect. One of my children taught me this principle when she was quite small. She had inconvenienced me and I proclaimed, "You are a bad girl!" She kicked and pummeled me, and made me take it back, making it clear that I could say that *what* she did was bad, but that I must never call her a bad girl.

The adult who undermines a child's respect for himself is assuming a greater responsibility than he has the right or wisdom to bear. At times every child behaves inappropriately, even intolerably. Yet the adult who genuinely seeks to preserve his integrity, to build his character, will behave in terms of that wonderful line from Carl Ewald's beautiful book, *My Little Boy*. At the point where he and his little boy face the fact that the boy has misappropriated a cent, the father says most earnestly, "What are *we* going to do?"

Having built many houses, neighborhoods and cities as if no children were to live in them, we have made it most difficult to be a child. Having to be children and having to respect themselves, many youngsters develop the attitude that adults are sour-pusses and fuddy-duddies. They speak of their parents and teachers as

"old man Lane" and "that old bag." Some associate pleasure with defying adult authority and come to disdain all adult values. Homes and neighborhoods must be so built and operated that they accommodate normal childhood with complete respectability.

3. *Freedom* — Among the first ideas a child learns to express is "I will do it myself." One of his first words is "No." Dr. C. A. Aldrich, author of *Babies Are Human Beings,* maintains that modern culture puts children through the "No! No!" stage of development the year after they first learn to get around the house. Plato commented, "A slave is one who gets his purposes from somebody else."

Press firmly the sole of an infant's foot; he presses back. Turn his head, ever so gently, to the right; he turns it to the left. We are born with a natural resistance to the imposition of outside force. Homes, schools and neighborhoods must be managed so that a child can exercise his natural disposition to freedom. Dictatorship is no more tolerable to a child in his home and school than to the citizen in his community and nation.

Most citizens of the adult world could profitably examine their own behavior to detect hangovers of the world's historic acceptance of human slavery. Much of what we call courtesy and respect of children for adults is merely the expression of the acceptance of servility — behavior expected of his slaves by the master. Among the most coercive devices of mankind is control through charm or through appeals for loyalty and devotion. We shall make few gains in human relations until children are included as full-fledged, respected members of society.

4. *Faith, respect for authority* — None of us is sufficient unto himself alone. Man is man only when he is part of a group. Each of us has to have in our lives some others upon whom we can rely for complete confidence, and who "won't tell." Happy is the child who finds this in his home. We adults find it in our spouses, the church, the political party, the physician, the bartender, the reunion, the psychiatrist. Desolate, indeed, is he who has no faith in anyone, anywhere.

Respect for authority is not to be confused with fear. Like love, it must be earned; it cannot be demanded. A child expresses it in such questions as, "What would you do if you was me?" So many parents, teachers and neighbors disqualify themselves as authorities through injustice, foolish and insignificant demands, and lack of

perspective on manners, cleanliness, friends, play. Adults can hardly expect children to respect their values unless they respect the values of children. Often we disdain our children's friends, but demand courtesy to and an expression of interest in our own friends, whom we impose upon them.

In order to gain the respect of children for our authority we must demonstrate interest, competency, and wisdom in matters of concern to them. We cannot hope for genuine respect from those whose interests and behavior we deplore, nor from those whose wishes we ignore.

5. *Challenge* — An important role for the adult to play in the life of the child is challenge; the stimulation of the urge to grow. Few of life's great moments equal the joy of the occasion when our first-born child answers our seemingly inane baby-talk. We have been cooing at him for several weeks, and then — sweet moment! — he coos back. A few months later we are holding our hands out to him, urging "Come to Daddy," and weeks later he takes his first steps. We toss balls to him many times, and at last see in him talents that assure his success with the Yankees. This is challenge, an essential factor in the growth of human personality.

What becomes of it when the child is six, ten, sixteen years of age? Challenge is too often displaced by commands and prescribed behavior. If we would have our children use good language, we have no way other than to use good language ourselves, and to treat them so well that they would speak as we speak. Genuinely good manners are learned only from people who employ them and who genuinely challenge imitation. Man tends to create himself in the image of people he likes.

6. *Nature* — Being a part of nature, man needs to participate in the processes of nature. It is likely that modern man has protected himself too much from wind and weather. These words are written in immediate and joyful anticipation of traveling in a boat to a rocky, bug-infested woods to eat food which will have recently been carried from a clean house, well-screened and completely equipped for the appropriate preparation and serving of food.

The most important aspect of nature, however, is participation in the processes of living. We need to influence growth. The amazing, and seemingly illogical prevalence of dogs and cats, ivy and geraniums in our crowded city neighborhoods is but the expression of the common need to help living things live and grow — be they

petunias, pups, or babies. Apparently we need, too, to play with basic natural phenomena. We go to great effort to play with water; we like to make and poke a fire.

7. *Art, creativeness* — We attribute to God great satisfaction as He sat down upon the Seventh Day, surveyed the product of His creation, and called it "good." Our way of putting it would be: "Look! I did this, myself." A significant and helpful new profession is occupational therapy. Many shattered souls are made whole by centering attention upon a concrete task and achieving a planned result — a rug, a poem, an ax-handle, a picture, a lovely garden. James Harvey Robinson maintained that man is man quite as much because of his marvelous hands as because of his complex brain. Mud pies are as essential to growth as milk. Today we provide clean dirt in the form of washed sand and refined clay. One of the more important changes brought by modern civilization is the lack of creativeness in a division-of-labor society. Today, scarcely anyone builds a house, makes a vehicle, fashions a suit, raises a child. Many teachers have not yet begun to teach children; they teach only reading, French, science. . . .

It appears to be almost essential that each of us be able to center his whole attention and energies upon some purpose and carry it out. We need to make things happen, to work, and to see beneficial results from our labors. Thus the arts, instead of being fads and boon-doggling frills, are most fundamental in the lives of our children and ourselves. Genuinely artistic — that is, creative — experience is attained only in pursuit of one's own purposes or in cooperative pursuit with others. Prescribed lessons and commanded practices are never artistic experiences.

8. *Value, appreciation* — We need to be needed. The little child plays with pots and pans and carpet sweepers; he demands a place at the dinner table; he tells tall tales like Daddy's, not in mere imitation, but in declaration of his demand to play a part in the life about him. Who has not seen active, healthy people retire to sit and enjoy a life of leisure — and soon to die. We need to be needed, always.

Modern, efficient civilization has no greater task than to find genuine use for youngsters, and for the aged. No factor in human life is more degrading than to be a kept person, whether by a "man," the county, a trust company, one's parents, or one's children. The need to carry one's own weight is at once the great need of mankind and of man. Only slightly less demoralizing is adult

imposition upon children of work that does not need to be done. If, in the modern home, the family cannot find adequate, significant work for youngsters, then the community should do so. School should be a place where children's abilities and talents are employed for the benefit of each other as well as for their own development. The talents of a child must always be assets to his associates, never claims to distinction among them. Application of this principle would revolutionize school practice; it might save the world.

9. *Fun, zestful experience* — The essence of wisdom and of morality is in the long-time widespread view of human gratification. The "busyness" of little children astounds their elders. Ever since Noah's boys were little, children have been running, jumping, shouting, wrestling, splashing, throwing things at other things; they have been active and adventuresome. Recently, I beheld a dozen boys clinging to the outside of a speeding city bus. I was horrified by their gleeful disdain of extreme danger. Yet, I recalled my own childhood pleasure in the seizure of a heifer's tail, in whipping up the horses to make them race, in swinging from grapevines to drop in deep river pools, in daring to walk on the steep barn roof. Children have to do exciting things. Where, in your town?

In many American communities it is illegal to be a child. Ball playing in the streets is unlawful. A boy can't throw anything with all his might unless he is old enough to have a business man's name printed on his jersey, or can make the team at school. There are few places for young children who want to argue about whether they made first-down, or first-base, rather than have an umpire say, "Yer out!"

One of the saddest developments in modern civilization is that of synthetic fun. We get excitement, live dangerously from bottles, slick magazines, rock-and-roll music, movies, TV — almost all without moving from our soft chairs. We go to stadiums to scream invective at umpires from the safety provided by walls and league rules. We crowd our Madison Square Gardens to watch hired men work diligently to separate each other from consciousness. The adult world seems compelled to find appropriate practical excuses for the little fun it has. We golf to exercise, and pay someone to take most of the exercise; we play bridge to relax, but woe be to the partner who actually relaxes. Seldom does one hear an adult proclaim his intent to do anything simply because he likes it. In this, as in most of life's activities, "Except . . . ye become as little children ye shall not enter the Kingdom of Heaven."

CAN WE LEARN TO BE FREE?

Freedom Means Interdependence

We are the most uncivilized people in history. Measured by the amount of killing and destruction, we *civilized* humans of the twentieth century have exceeded all of mankind before us in savagery. We are also the most schooled, best read, most churched of all generations.

As individuals, we are no worse than our ancestors. They fought in the streets, carried knives and six-shooters. They took their neighbors' lands with force of strength, and were admired for their enterprise. Today we have refined these procedures; mere might is not enough to entitle one to seize property, to have his way. Man has improved. But he has not improved enough to live freely and safely in the world he has built. He has not grown up with his gadgets.

Now, we can make silk purses of sows' ears. We make lovely stockings of air and coal. Our great-grandparents bore ten babies to raise three; we rear more than nine out of ten. We can travel to any place on earth in less than three days. We have strawberries in the winter, ice in the summer. We can live in comfortable abodes at the Equator and the Arctic Circle. We can make intricate automobiles in less than a man-month of labor. Our voices can be heard the world around. We can now destroy the world.

Grandma remarked, when she saw her first plane take off and fly away, "People are getting too smart for their britches." It appears that our cleverness and productive capacity have run far ahead of our characters and our intellectual abilities.

We live in a complex world of machines too large and too expensive for many individuals to understand, operate, or own, by

himself. These offer us the opportunity to produce, distribute, and enjoy limitless varieties and amounts of goods, without endangering the health or security of anyone, and without the need to enslave any man. But these achievements impose upon us extreme interdependency, and require cooperation of us.

The most tremendous achievement of mankind to date is American war-production, 1940-45. With nearly half of our normal working force engaged in fighting, and in the servicing of fighters in training and in action, we produced an inconceivable flood of new machines and basic materials for destruction, and at the same time improved our standard of living. The world had never witnessed cooperation on a scale of such magnitude. Planning, organization, specialization of labor, and cooperation made this achievement possible. Individual men, working alone, could not have kept our armed forces supplied with bows and arrows and moccasins.

To live as man now lives — particularly in America, with all its millions of autos, TV sets, its electric power, store clothes, soap, sewers, buses, and DDT — is to live dependent upon one another. Any large city could be paralyzed, would become a festering sore on the face of the earth within a few days, if food-handlers, maintenance men in power plants, the men who operate water supply and sewage were to walk off the job. We live in a time when labor seems required to use high drama to gain public appreciation of its essential role in the form of wages, security — in decent living for families. Our civilization cannot operate, even for a few days, without coal miners, train operators. We have become our brother's keeper. As men become more specialized, have special tools with which to work, and are organized into working groups, they become more productive and more necessary to each other. This is the practical base of the democracy needed in the second half of our century.

The world is plagued by strong personalities who believe the common man has no talent nor disposition for doing his share, for learning to do specialized work that needs to be done, for cooperation. These strong men would *force* cooperation. Today we have no greater need than to understand that modern life requires voluntary cooperation, in other words — democracy and meaningfull freedom; and that involuntary cooperation is fascism, totalitarianism, authoritarianism. We need realization, too, of the fact that these

terms apply to families, industries, schools, businesses as much as to government. There is no democracy for a people who are allowed to vote on political issues but do not remain captains of their own souls in homes, neighborhoods, and in places of employment.

Democracy's one claim to superiority over other forms of social organization is in its responsiveness to values and aspirations common to most of the people. Authoritarianism fails because it fails to take into account the individual's and the group's basic disposition to improve the quality of his or its own living. Human beings deeply need to share in determining their own goals and in planning methods for attaining and securing them. But they have therefore much to learn about achieving a tolerable balance between the exercise of their individual freedom and its surrender to the common good, in order that they may attain higher levels of freedom through cooperation.

Efforts to attain these higher levels have already meant the surrender of some freedoms. We cannot drive down the street just as we please, but we have thus acquired the freedom to drive rapidly in relative safety. We have given up the freedom to keep pigs in the back yard, but we are free from typhoid and dysentery. The well-disciplined parent has given up the freedom to roam at will and neglect his children, but he has acquired the freedom of improved health and character and joy in family life. Parents and teachers can well use as a criterion for restricting a child's freedom this question: *Is this restriction creating freedom at higher, more enduring levels?*

What Must We Learn to Be Free?

The time is short. Can we quickly rear a generation of people who are able to throw off their original sin of selfishness and to learn the ways of democracy, of cooperation?

A first step in this re-education of mankind should be the elimination of all appeals to selfishness in the education of our children. Man does not need prizes, nor distinctions, nor promise of riches to make him work hard and behave well. It is increasingly clear that the basic ill of mankind is the quest for privilege, for undue advantage. In some high places, the Golden Rule remains the most offensive of doctrines.

We need to teach our children, and to acquire ourselves, as much

as our brittle nervous systems can bear, three qualities of personality that may seem at first to be "unnatural." We must, as rapidly as is possible, become more altruistic, more moral and more intelligent.

Altruism, Sympathy

We use the term altruism (some readers might prefer the term sympathy, or social conscience, or something else) to indicate the desire and ability to understand how other people feel, to sense how they are getting along. Infants don't give a yap how much mother's breasts hurt, nor how sleepy Daddy may be at four in the morning. We are born completely selfish, self-centered. Living with people who genuinely care how others feel, we learn to sense feelings and take them into account. This quality of character cannot be learned in an atmosphere of contention, fault-finding, injustice, nagging and dictatorship. It cannot be assigned as a lesson, nor demanded. It is learned only when living with people who sense and respect the feelings of others, particularly of children.

We would like here to expand on our earlier objections to bribes, prizes, threats and distinctive awards. We have today a great surge of prize-giving and title-awarding by misguided groups of faultless intent. Luncheon clubs ask schools to designate the "Citizen of the Year"; patriotic societies offer a prize for the best essay on Americanism; police designate a dozen boys as the best traffic cops of the town and take them to dinner and the ball game. In all such enterprises, the identification of the *best* makes no sense. We want all children to be good citizens; every junior traffic officer to do his job competently. Offering a prize for the best implies that the others have failed. Rarely is there any reason for knowing which child is the best reader or who is the fastest eater. It is clear that the motivation for giving prizes is for the gratification of the giver.

Threats, prizes, competitions to be "top-dog," are psychologically as well as morally and logically unsound. They operate contrary to the very characteristics necessary to cooperative endeavor. Being more immediate in their appeals they are more powerful than the more distant purposes of the group as a whole. Misguided leaders, eager for the early appearance of results, commonly set up groups within groups to spur each other on competitively toward a goal.

When the purpose is immediate, and time is short (for example, who can gather the most trash at the annual clean-up?) such a competitive atmosphere may get the most done. But when we want to build into character the permanent *disposition* to keep the community permanently clean, the work must be cooperative. Man needs desperately to learn to do good things for genuine reasons. A child who does his good deed daily to get a merit badge is cheated indeed; he will not learn thereby to be genuinely helpful to people who need him. He will always inquire, "What's in it for me?" Individual egotism and belief in the right to special privilege for one's own small group have been the evil team driven by "master races," despoilers of mankind, throughout history.

A Mature Morality — Among civilized cooperative people, morality is displayed in doing one's share of the work, in a justly equal exchange of goods and services, in judging the "goodness" of one's behavior by its effects upon other people. The moral individual is motivated by an active sense of responsibility for the well-being and good-feeling of others. If we are to have one peaceful world, this sense must grow to include all people, everywhere. "Love thy neighbor as thyself" is a personal philosophy essential to survival in a world that demands coffee, orange juice, and bacon for breakfast — and can make atomic bombs. The moral individual claims nothing for himself which is superior to that which he works to secure for other people.

Motivation of children through small group egotisms seems most short-sighted. On the contrary, children will learn to be moral to the extent to which they are valuable and valued. It is at once a primary need of the individual and of democracy that every person shall be useful. The talents of a child should always be assets to his associates, never a claim to distinction from them. "He who would be greatest among you, let him be servant of all," makes good sense in a democracy.

The world needs acutely to learn the difference between honor and responsibility. In a democracy, to be president is not so much an honor as it is a job to do. To ask you to sing a song, or make a speech, or scrub a floor is not a distinction; it is something the rest of us want done and believe you can do. The reader might profit from a period of honest reflection on the difference in his own life between praise and appreciation.

We Need Some Mature "Thou-Shalt-Nots"

A mature morality will also distinguish between the spurious and the genuine in conduct. For example, we condemn as a major immorality the quest for individual advantage at the expense of the group. Yet we tolerate the betrayal of the public mind by deliberate misinformation and confusion. The words "adults only" in the "for rent" ads reveal most eloquently the stunting of our moral growth. Segregated recreation areas and segregated schools not only rob children of the right to play freely, but to learn freely. They reveal a callous disregard of the moral and physical welfare of those children who are forced into the rigid hold of adult prejudices. Certainly every community today needs a well organized group of morally mature citizens to discern and expose sinful men who seek to gain by the exploitation and neglect of little children.

Any defensible economic system will have to gain sufficient moral stature so that any personal or business transaction which fails to improve the living of all parties concerned is no longer tolerated — then, any profit which is more than a fair charge for the rendering of real service will be regarded as a stab-in-the-back for genuinely free enterprise.

Intelligence Is a Social Activity

The basic method of democracy is exercise of intelligence. The ability to think freely is the peculiar ability of mankind. The term *intelligence* means the ability to conceive purposes, to plan work toward attaining them, to foresee outcomes of endeavor.

We believe that ability and disposition to use foresight and thinking are learned. It is unnecessary to deny that some persons have more capacity than others for developing intelligence, in order to believe that real functioning intelligence is but slightly related to the I.Q. Intelligence is developed through living and growing in situations which require intelligent behavior. An intelligent group, be it family, school room, or nation, determines purposes through planning in study and discussion, and pursues them through thoughtful vigorous use of information, skill, tools, and material. Thinking is directed to problems such as: What do we want? Is it attainable? What do we have to do to get it? Do we want to do all that? What is likely to happen if we do this, or that? What shall we do? How are we doing? Always, thinking leads to action.

It is silly to assume that one helps children learn to think, if one does not allow thought to carry into action in order that the validity of the thinking may be tested.

Education's divorcement of study and thought from action is in no small part responsible for the social apathy that characterizes us today. It's a "hot" election that brings out half of the voters; the attendance of 25 per cent of parents at the PTA is hailed as a splendid turn-out. A few years ago a student from a more "primitive" land said to me, "Why is it that in America teachers don't know how to do anything?" He was then in his fourth college trying to find a school that would teach him how to do something that his people needed to have done. All schools said to him, "You must first learn the fundamentals. Read books." Schools have long professed to be concerned with the development of intelligence; parents and teachers, however, have conceived intelligence to be individualistic, non-cooperative, subjective, and passive.

The necessity for group intelligence in democracy is illustrated by the fable of the blind men describing the elephant. He who felt the ears "saw" a creature quite different than he who seized the tail. Man is disposed to think in terms of his own experience and his own wishes. This sort of wishful, I-biased thinking is neutralized by group thinking. If wisely led, group intelligence cancels out conflicting and narrow purposes in the interests of the greater good. Group enterprise, when directed to cooperative purpose, taps and mobilizes individual wisdoms and competencies. It cherishes unique abilities, special talents. Man cannot think clearly alone; he requires the doubts, checks and balances of other people; and he normally seeks advice when it is his purpose to know the wider truth, to behave in accord with the common good. Two heads are better than one only when they seek common goals or work on a common problem.

Intelligent people respect genuine competency. The intelligent man is actively critical of the authority of status; he has high regard for the authority of demonstrated wisdom and competency.

Every school child, every day, should participate in group enterprises that employ his energies, thoughts, skills and talents in the improvement of the quality of living of his group. Furthermore, every child should participate daily in work discussion, seeking information about the activities, problems, hopes and aspirations of the group with which he shares citizenship. This group should

become ever-expanding, encompassing and ultimately world-vide in scope. Children need help in maintaining constant information about the actions and concerns of their representatives at all levels of government — student council, board of education, neighborhood council, city council, representatives and executives in state, national, and United Nations capitals.

Children cannot develop the kinds of intelligence necessary to our kind of world in atmospheres of contention, rivalry, determination to excel, or to rule. We see no quest for superiority among the greatest benefactors of mankind. Their quest has been to know, to understand, to improve skill, to solve pressing problems, to achieve high purpose, to serve — never merely to be superior.

The current popular disdain for intelligence is extremely dangerous, and should be meaningful to scholars. We are discomfited by bright leaders. "Egghead" has been a term of opprobrium. The label, *professor,* is a political millstone. The school, and many families, disqualify their most capable and promising children for leadership in a world almost derelict for lack of brains. These capable individuals are disqualified through praise for merely being smart without reference to action, by rewarding with acceleration, by isolating talented children from normal childhood friends. Popular enthusiasm for seeking scientists in the bassinette is a dismal symbol of our intellectual poverty. It has given the "common child" disdain for superior ability, and has perverted and prostituted the exceptionally capable child's notion of the significance of his superiority. We should enthusiastically deplore all forms of exploitation of children — especially of bright children.

Two compelling necessities of our time, the real fundamentals with which teachers and parents must be concerned before all else if they wish to bring themselves and their children up to the needed level of scientific and economic developments are: (1) Effective world government which will command more power and more devotion than any single part of the world now commands; (2) Intellectual and moral maturity to enable us to be the kind of people who can live together in the productivity and peace of genuinely cooperative enterprise — enterprise in which the freedom of the individual is enhanced, but never gained at the expense of the dignity, security, happiness or opportunity of any other human being anywhere on earth.

DO LET THE CHILDREN LEARN FREEDOM

Some DO's for grown-ups who would help a child learn freedom:

1. Love that child.
2. Be his friend, treat him as you do your other close friends.
3. Try to remember how it feels to be a child. His feelings, his time, his activities, are as important to him as yours are to you —and he can't see as far ahead as you can.
4. Remember it's his house too. He didn't ask to be brought there. Maybe he has no place else to go.
5. Keep on holding out your hands to him! Help him grow when he is 6, and 12, and 16 years old, just as you did when his age was 6, and 12, and 16 months.
6. Judge the worth of what you do with him by the way he responds. Whatever you do, if he reacts badly to it, you do wrong.
7. Have fun with him; enjoy him. Try to be a "fun" companion, but let the child be the judge.
8. Be wary of imposing on the child your worries, fears, prejudices, even your hopes and aspirations. He may think you mean it when you yell "Kill the umpire."
9. Think carefully to determine the areas of life in which you have the right to impose your will and your ways upon another human being, even if he is *your* child, your pupil.
10. Join neighbors in taking care of the children. Organize to give mammas some afternoons "off" and some evenings "off." Let's have tot-lots, swimming holes, places for "one-old-cat,"

some decent dirt to play in, hangouts for the older children, places where the youngsters can be normal and not annoy their elders.

11. Remember! Children live on the growing edges of life. They learned the names of planes before you did. They are now trying to explain rocket propulsion to you.

12. Take all the children of the neighborhood into your heart as well as into your yard, and into your house, now and then. Not until all children are to you as your own, are you truly grown up.

A few DON'TS from free children to their elders:

1. Don't be a dictator. They make us angry, afraid, and dull.

2. Don't hit us. We might get the idea that it's all right for big nations to rule little ones by hitting. The best that can be said for hitting is that it is confession of your failure. (When you have been a "stinker" say "I'm sorry." We will respect you much more when you let us know that you were cruel only because you were tired, or sick, or worried.)

3. Don't embarrass us by finding fault with us before our friends, or yours.

4. Don't treat us as cute pets, or dress-up dolls or puppets. We are people.

5. Don't laugh *at* us, ever. Laugh *with* us, often.

6. Don't be afraid to talk to us. We see through you easily, but we are quite tolerant of grown-ups. But don't talk down to us.

7. Don't be afraid to let us make mistakes. How else will we, or you, know that our way isn't better than yours.

8. Don't be unjust. Take some time to judge. Use very sparingly the powers that you have and that we lack. Often you drive us to meanness and deceit to get even. Let's have no struggle for power among us friends.

Some DO's for citizens:

1. Neglect no child in your community. Mature communities will register children with the school at birth, and will thereafter

know how they fare. "As Ye do unto the least of these . . ." will tell the citizen how good he is.

2. Maintain a neighborhood council of good and able citizens who care for all children. This council will know the condition of the community's children. It will be the clearing-house for new enterprises and activities for children. It will know race-tensions, delinquency, vandalism and apathy to be the results of bad conditions, inappropriate demands, unjust restrictions, lack of necessities. It will know that misbehavior of humans is a social fever requiring understanding of basic causes and not mere suppressions. Suppressed behavior always pops out elsewhere. The council will be constantly alert for neurotic child-haters, and for persons and organizations that seek profit or prestige for themselves by exploiting children, and will deal with them in the interests of children.

3. Maintain schools as the best culture the community can provide for children. The school is the nucleus of the community's concern for its children. It should operate in accord with the needs of its children. It ought not tolerate teachers or administrators who dislike children or who lack talent for leading children.

4. Hold regular forums in the school house or other community buildings, in which problems of the community are considered, competent counsel is sought, and plans are made for resolving problems.

5. Make certain that it is possible and relatively convenient and legal to be a child in the community. Is it easy for a child to run and jump and splash and holler and throw?

6. Include youngsters in planning whatever is done in their interests. Otherwise, you can't know what to do nor how to do it. We humans seem determined to share in deciding what happens to us. Thus we are free.

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